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REVIEW.

THEODRIC, *a Domestic Tale; and other Poems, by* THOMAS CAMPBELL, *New York, pp.* 116 *Duodecimo.*

Words as the constituted signs of ideas, may be ranked in four classes—colloquial, oratorical, poetical and metaphysical. But the remark has reference chiefly to their combination in language.

The writer of colloquies selects such words as are familiar and common-place; the orator, such as are dignified, sonorous and significant.—The poet chooses those that are farthest removed from harshness and vulgarity; and the metaphysician, such among the common stock, as are known to convey the most definite and obvious signification. But with all this care in selection, words have often proved very unfaithful servants. The metaphysician wastes his days in investigating their *conduct* without being able to compel them to speak the simple, *unsophisticated* truth; the poet finds them constantly tending to roughness and ill-breeding; the orator complains of their unfaithfulness in discharging his errands; and, often in colloquial affairs, the opposite of what they seem to tell us, is to be taken for truth.

In matters of sentiment there is still less dependence to be placed upon them. They have been the means of breaking friendships, and breeding quarrels; and producing endless successions of mischievous adventures, from being unable through their licentiousness, impotence or unlucky combinations, to act as the faithful representatives of their wellmeaning employers.

But the most important circumstance in their history is, that in all useful operations, they succeed best, when coming unbidden, they rush upon the speaker or writer in their regular and required order. Yet this, they never do, till the work of classification has been commenced. Johnson says, that the fluency of most persons is to be attributed to the circumstance, that their whole stock of words and ideas is so small as to leave little room to occupy the mind in selection. And the remark applies equally to persons who have virtually reduced the number of words by classification.

The orator and the poet, for instance, first commence their career by carefully selecting such words as are best suited to their purpose. And it is not till selections have been repeatedly made, nor till the work of discrimination has become entirely habitual, that appropriate words so far come unbidden, as to leave the writer or speaker at full liberty to arrange and compare his ideas.

We are not intending to give the history of words; but the preceding observations may enable us to account for the remarkable change of verbage that discovers itself in the late poetry of Campbell. While poetry was his master passion; while it occupied his chief attention; and while the structure of it constituted his principal employment, his diction was chaste, polished, smooth, and harmonious: but, from the moment that he turned his attention to prose, and began to labour in the metaphysics of his favourite art, his poetic diction gradually depreciated. His prose at first wore a degree of stiffness; but in proportion as it became polished, and more within his command, the flowing sweetness of his versification disappeared; and if we may form any judgment from the specimens before us, his former command of poetic verbage has left him. His words, for aught we know, may still come, in a measure unbidden; but they no longer preserve their former classification;—nor can they be expected to do so, till the poet again *devotes* himself to his former and more congenial occupation.

What we have said, as to Campbell's verbage, may in some measure apply to every thing of a characteristic nature, that appertains to his poetry. His images are less happily chosen than formerly. They are drawn in less perfection, and frequently display too much particularity; and indeed, one can almost imagine that the traces of metaphysics are discoverable in every thing that relates to the visions of his fancy and the creations of his imagination.

Besides this, he has evidently lost som ewhat of his power of sentimentality—at least, we should judge so, from the specimens before us. In the principal poem of the collection, his characters sometimes appear unnatural, and he occasionally makes them utter such sentiments as might better have been suppressed. This is especially the case with the young lady who died of love for the hero of his poem. Her feelings were *natural* enough (as poets *interpret* nature:) but it was inconsistent with her character for delicacy, to have given them utterance in any shape before the man who had already given his heart and plighted his hand to another. Nor is the subsequent conversation between Theodric and the mother of the unfortunate lady, scarcely less to be censured. The whole is misjudged and unnatural.

But the author of Theodric is not uniformly thus unfortunate, as may be seen from the specimen on our last page—nor because his poetic powers have visibly depreciated, is he by any means to be stricken from the list of poets. If he once stood nearly unrivalled, he still holds a distinguished rank among them; and, had he not formerly permitted us to expect better poetry than he is at present able to give us, we should doubtless have set a higher value than we now do, on the volume before us, especially as regards its literary merit.

As to the *moral* of the principal poem—if we only admit that it is possible to derive one, by way of inference, we shall have said quite enough. Love, and rivalry, and honour, and military glory, and hatred, and mischief, with their attendant consequences, conjured up as usual in the fascinations of romance and poetic exaggeration form the chief ingredients.

Besides the principal poem, the volume contains a number of fugitive pieces, not altogether unworthy the pen of their author.

Doctor Milne.

The following interesting sketch of the late Dr. Milne, which is found in the London Evangelical Magazine for November, came to hand while we were unusually pressed with matter; and it has since been overlooked: but fortunately it is one of those articles that can never get out of date; and one which may not be deemed unworthy of a re-perusal.

It will be recollected that the Dr. was a missionary to China, and a Colleague of Dr. Morrison in translating the scriptures into the Chinese language. He died July 3, 1822, at the early age of 39.

Mr. Milne was born in 1785. His father dying while he was a child, he became dependant on a relative, who was very attentive to the temporal concerns of his family, but whose example proved very pernicious to the morals of our friend. At a very early age Mr. Milne was put to service.—He soon manifested a talent for wit and satire, and prided himself in coining new oaths. He was so much given to quarrelling and fighting, that he became a terror to all around him, and was distinguished by the name of *Satan*. When between twelve and thirteen years of age being in the service of a farmer in Rhynie, he one evening entered the barn where he and his fellow servants slept, and found John D——— at prayer. As the relative before mentioned, prided himself on witty scoffs at those who manifested a regard to vital religion, he made himself merry with the thoughts of having an opportunity of holding up this individual to ridicule; but on his bed he reflected, if such a sober young man as John D—— need to pray, how much more such a blasphemer as I! These reflections brought him to his knees to cry for mercy. Every one was now surprised at his sedateness; he put off his habit of swearing;—dreaded every approach to falsehood; became peaceable and obliging, and attentive to every thing entrusted to him. He often spent hours in secret prayer among his fleecy companions—the sheep. He left Rhynie for Gartly, where he became acquainted with A. S. a pious man, whose religious instruction and family worship he attended every evening. He began to delight in reading religious books, always carrying one with him when he went with cattle to the pasture. At this early period, his remarks were often striking and impressive. A young woman, a sister of his master, stated, that while he was living with her brother, she had often observed that he retired from the family a considerable time before he went to bed, and determining to trace him to the place of his resort, she found him earnestly engaged in prayer for her conversion. She added, that she was so mischevious as to cast some water upon him. He very mildly said, "Poor Charlotte, and do you never pray? O woman, think, now is the time to pray with success." She said "I shall never pray." "Well," he replied, "the time is hastening when you must pray; but how awful will it be if your first prayer be to the rocks and hills to fall upon you, and hide you from the face of the Lamb." She told me she should never forget his words and manner. He attended the preaching of the gospel at C—— and H——, and was an attentive and devotional hearer. Such was the change wrought in his outward conduct that even the careless world bore testimony in his favour.

He was apprenticed to Mr. R. in the town of K——, to learn the business of a house carpenter. His master was surprised at his dexterity, and declared that he could trust him with all he had. Upon being interrogated by a pious character on the state of his family with regard to religion, he said, that his men in general, like himself, were indifferent to it, but that one apprentice (meaning Mr. Milne) was determined to be religious.

A gentleman, who was overseer of General Huy's estate during Mr. Milne's apprenticeship, once sent him a card of invitation to a harvest supper and ball; stating, that although he did not approve of balls in general, yet as he had invited none but respectable persons, he thought there could be no harm in the evening's amusement.—Mr. Milne acknowedged his attention, but declared he could not admit anything to be harmless that tended to feed the vanity of the mind, and estrange it from God; adding, 'when I have got nothing to do for eternity, then I will attend your supper and ball.' This answer struck the gentleman so forcibly, that he would have been glad to have been excused himself from being present, and never after attended such assemblies:

For some time before his mind was directed to the missionary work, he taught in Sabbath schools. He often complained of his unfitness for the office of teacher, but he was nevertheless greatly esteemed in that capacity. His addresses to the children were uncommonly interesting, and highly calculated to arrest the attention and produce conviction. On one occasion, speaking of the folly of putting off the care of the soul to a future time, he said 'What, if the time you fix upon should be the day after your death—or months, yea years after your state is fixed for eternity? how will this torture your minds in everlasting burnings? O, be persuaded that Satan tempts you to delay, that he may work your everlasting destruction. The Spirit of God determines the mind not to loiter a moment on the brink of everlasting ruin.—Many now wailing and gnashing their teeth in the burning lake, no doubt once resolved that at a future time they would mind religion in earnest: but before that time arrived, they were arrested by death, and hurried, unprepared, into the presence of God.' On another occasion, speaking of the causes of neglect of salvation, he said, 'Can you suppose that religion will rob you of pleasure—it will, indeed, make you despise those vain pleasures that estrange the heart from God, and end in misery—but I dare appeal to all that have experienced the power of religion, if ever they tasted true pleasure before they knew and embraced Christ and his salvation.' Once speaking of the madness of such as gave up their minds to the world and sin, he said, 'How you debase your immortal souls! you rise no higher than the brutes; think, what shall I do when I am robbed of all these enjoyments? The time is hastening when you shall see all on which you depend for happiness enveloped in flames; then what will you have to live upon through eternity? no wonder you dread death, judgment, and eternity. O learn to live upon God himself! then in the wreck of worlds you can say, "*I have lost nothing.*' He was in the habit of praying with those whom he visited, often conversing with them on the concerns of their souls. He often exhorted even with tears, and prayed with his relative, already alluded to, and charged me, the last time I saw him, saying, 'Oh! for the Lord's sake, attend to my poor ———, visit him—pray with him—the Lord may yet have mercy upon him.'

He longed for the salvation of the heathen, and he hesitated to join the missionary work fearing his unfitness. He spent many nights in prayer, that the Lord would show him the path of duty—he set apart times of fasting and prayer for divine instruction. Would to God that all who embark in the missionary work were as much concerned to have their call to it clearly ascertained. Mr. Milne obtained so full a conviction of his call to this great work, that no discouragement could deter him from offering himself a candidate for missionary labour, willing to fill the meanest office in promoting the conversion of the heathen.

When he was proceeding to Gosport, to enter upon his studies, he remarked, 'What a wonder am I to myself! surely the Lord has magnified the riches of his grace to me above any of the fallen race. You know what a mischievous youth I was. Surely I have the greatest cause to sing, 'Oh to grace how great a debtor,' &c.

Among other questions put to him, on his application to be sent to Gosport, he was asked how long he had revolved the subject in his mind? what was the reason he did not apply sooner? In answer to these questions he replied, that it had been matter of serious consideration with him for four years, and that he had been all that time endeavouring to make a provision for his widowed mother and his sisters. In pursuance of this design, by his own industry, in the course of four years he procured on a long lease, a piece of ground sufficient to feed two cows; on this ground he built a house, doing all the masons' and carpenters' work with his own hands; enclosed a sufficient quantity for a garden, and purchased the cows and other stock necessary for this humble establishment. I know not which most to admire, in this instance, his concern for the honour of religion, his filial affection, or the high notions he had of the duties of a missionary. 'If I leave my mother and sisters unprovided for,' said he, 'the cause of missions will be reproached through my conduct, in a foreign land separated from her. Should I ever be tempted to doubt my call to the missionary work, this consideration might add to these doubts, and the distraction this reflection might occasion, may interrupt my labours, and prevent me from being able to devote myself so entirely to God, as my duties as a missionary may require.'

On his first appearance for examination before the committee at Aberdeen, which used to meet at the house of our estimable chairman, Dr. Ross, Mr. Milne's first appearance was so rustic and unpromising, that a worthy member of the committee took me aside, and expressed his doubts whether he had the necessary qualifications for a missionary; adding, that he could not recommend him *as a missionary*, but that he would have no objections to join in recommending him to go as a servant to a mission, provided he would be willing to engage in that capacity. At the suggestion of my worthy friend, I desired to speak with him alone. Having stated to him the objection which had been made, and asked him whether he would consent to the proposal; he replied, without hesitation, and with the most significant and animated expression of countenance, 'Yes sir, most certainly; I am willing to be any thing so that I am engaged in the work. To be a 'hewer of wood, and a drawer of water,' is too great an honour for me when the Lord's house is building!'

The question being put to him by one of the committee (probably with a view to ascertain his sentiments,) whether a young man could have a call from God to engage in such a work, unless his heart were full of ardent love to the Saviour; he made the following reply: 'I cannot say, sir, what it may be with others; but if my call to the missionary work is to be decided by such a state of mind as you have discribed, I have no hesitation in saying, I have not yet been called to that work. I feel no rapture, and when I compare the state of my heart with the character of the Saviour, I am often tempted to question whether I really love him or not?'

From the Recorder & Telegraph.

THE PRAYER OF FAITH.

Theology, in one important respect, is a science. By this I mean, that its fundamental and most important truths are capable of demonstration. The rapid advance which has been made for some years, and is still making, in the art of interpretation, not only constitutes one of the auspicious "signs of the times" at the present day, but renders the present period an era. It is however to be lamented, that the laws of the interpretation are not more frequently applied by learned men, to the illustration and enforcement of religious affections and practical duties. Some apology, doubtless, may be found for this deficiency, in the state of the church in this Commonwealth, called as she is, to wage a war of controversy for her own existence.

But I, for one, wish most earnestly, that our learned men, while they hold a sword in one hand, would grasp a trowel in the other. Should we not then have a church more eminently worth defending, and obtain more assistance in conducting the defence. My own opinion is, that if suitable labour were bestowed on the subject, *the Prayer of Faith* would come to be better understood and more generally practised, than it has been in our churches; and would constitute the most powerful auxiliary to the cause of the Redeemer. If the following remarks should call forth the contributions of abler pens to this subject, the cause of light, it is hoped, will be advanced.

The most inattentive reader of the New Testament, must have been struck with the number of texts which speak a language similar to the following: "But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven of the wind and tossed; for let not that man think that he shall receive any thing of the Lord." I have selected this passage for examination, because I am aware that the opinion has been widely adopted, that asking in faith relates exclusively to the faith of miracles, as it has been called; and because I am convinced that this passage admits of no such limitation. Look now at the context, ever the grand source of light respecting the sense of a particular text.—The passage occurs in the first Chapter of the Epistle of James. To whom was this Epistle addressed? "To the twelve tribes scattered abroad." What were their circumstances? Those of great affliction.—Scattered, no doubt, on account of the persecution that arose about Stephen, and which lasted long after Stephen was dead. "My brethren," said the Apostle, "count it all joy, when ye fall into divers temptations." That is, trials, persecutions, for righteousness' sake. If any thing more is meant, it must be this, that these trials constituted their temptations to apostacy. The passage is an exact parallel, and almost a repetition of Mat. 5: 11, 12. In these circumstances, what was needed? It was wisdom to direct their conduct in their peculiar situation. "If any man lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not, and it shall be given him. Now the question is, was the wisdom here spoken of a miracle? Far from it.—This is plain from the nature of the encouragement urged by the Apostle; who giveth to *all* men. Does God work miracles for all men? Did he ever? What these men needed, was wisdom to direct them in their circumstances. And do we not all need wisdom to direct us in ours? The case is clear, what these men were directed to ask for was not a miracle—but something needed in a degree by *all*, and given to *all* who asked for it. Now for this they were to ask in faith. But let him ask in faith.

The next inquiry is, what are we to understand by this asking in faith? Not the faith of miracles; for there was no miracle in the case. Not the saving faith of the Gospel, which consists in surrendering the soul, guilty, condemned, lost, helpless, into the arms of Christ; for those to whom the Epistle is addressed were supposed to have done this, and for this to be dispersed by the hand of persecution; and yet it is implied, that of the faith mentioned they might be destitute in the act of prayer.—Nor will any man pretend, that this was an act of mere speculative faith in the existence of God, or any other important truth, of which it does not appear that they had any doubts. Indeed, "he that cometh to God must believe that he is;" but this is not enough; he must believe also, and with precisely the same confident assurance, "that he is a rewarder of them that diligently seek him." That is, he must believe that he shall obtain an answer to his prayers. Is not this the very faith mentioned in the text under consideration? Look at the context. "Let him ask of God—*and it shall be given him.*" How could any man believe this declaration, *this promise*, and yet not expect an answer to his prayer?—The thing is impossible. This then is what I mean by the prayer of faith—*a confident, undoubting expectation, of obtaining the thing prayed for.* And the apostle adds—"let not that man," the man who has not this faith, "think that he shall receive any thing of the Lord." Does not this last verse reveal the dreadful reason why so few answers to prayer are received in our churches? Is there not much more of *form*, than of feeling and of faith, in family prayer, and social, and even secret prayer?

The prayer of faith, however, has its limitations. If any one should inquire, can we obtain any thing we ask for, if we only believe we shall, I answer, NO. The limitations may perhaps be all comprised in this; the things asked for, must be things promised. To every reflecting mind, it must be perfectly obvious, that it is our duty to pray for many things not promised. It is our duty to pray for success in business, and in every lawful undertaking—for the continuance of life, health, reason, and for our own and our friends' recovery from sickness. And when asking for things of this nature, it is essential to acceptable prayer, that it be offered with submission. The language of the heart must be "not my will but thine be done." We ask for things, on condition that the bestowment of them be agreeable to the will of God.

But praying for things, which we know by express promise are agreeable to the will of God, there is no room for this submission. This is out of the question. And it is wrong to employ it. The use of it implies unbelief in the promise. We open the Bible and read a promise, God says he will bestow such favours; and we say, well if it be so—if it be the will of God—that is, if God is true and means what he says—we desire the favour. What is this but unbelief?

After much reflection on this subject, I am impressed with the truth of the sentiment, that the faith of miracles differed in nothing from that which we ought ever to feel, when praying for things promised, except in the nature of the promised favour. It was expressly promised by our Saviour, Mark xvi: 17, "These signs shall follow them that believe—in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay their hands on the sick and they shall recover." In these promises the apostle were to repose implicit confidence, when they prayed for divine assistance in performing a miracle. *Such* promise we cannot *now* believe as applicable to *us*, for we are told, I. Cor. xiii. that prophecies shall fail, tongues cease, and knoweldge (i. e. miraculous knowledge, as that afforded by inspiration) shall vanish away. We know they have vanished away—at what time we cannot tell; probably their departure was gradual, like the vanishing of the glory from the face of Moses. But the question is, are there any promises in the Bible which *are* applicable to us?—Any that are to be fulfilled in answer to prayer? This no one will deny who has read his Bible. We may then consider the apostles as placed under a class of promises peculiar to them, and ourselves under a class made expressly to us; and then ask, has God made some promises in which men are to believe, and others in which the same faith is not required? The question answers itself. The promises of God are *all yea* and *amen*—one as much as another, and creatures to whom they are made, are not required nor allowed to indulge the smallest degree of unbelief in regard to them.

Fragments.

Not one in ten thousand dies by poison, yet the bare mention of it, strikes us with horror: what multitudes die by intemperance, yet how little is it feared.

There are two sorts of persons scarcely to be comforted, viz. a rich man, when he finds himself dying; and a professed beauty when she sees that her charms are fading.

We promise according to our hopes, and perform according to our fears.

A word to those who have money.

He who is made vain and covetous by money however honestly gotten renders that a curse to *one*, which was designed a blessing to *many*; and drowns himself in the spring which would have watered all around him."

Best precept of the Koran.—Shew mercy; do good to all; and dispute not with the ignorant.

COMMUNION OF OUR HEARTS.

If we would but learn to commune with our own hearts, and know what noble company we can make them, we should little regard the elegance and splendor of the worthless. Almost all men have been taught to call life a passage, and themselves the travellers. The similitude still may be improved, when we observe that the good are joyful and serene—like travellers that are going home. The wicked but by intervals are happy, like travellers who are going into exile.

THE HAPPINESS OF HEAVEN.

Dr. Dwight closes his sermon the happiness of Heaven, with the following apt and beautiful comparison.—

"To the eye of man the sun appears a pure light—a mass of unmingled glory.—Were we to ascend with a continual flight towards this luminary, and could we like the eagle, gaze upon its lustre, we should in our progress behold its splendor become every moment more intense. As we rose through the heavens, we should see a little orb changing gradually into a great world: and as we advanced nearer and nearer, should behold it expanding every way, until all that was before us became an universe of excessive and immeasurable glory. Thus the heavenly inhabitant will, at the commencement of his happy existence, see the divine system filled with magnificence and splendor, and arrayed in glory and beauty; and as he advances onward through the successive periods of duration, will behold all things more and more luminous, transporting, and sun-like forever.

The Bible.—It is a beautiful trait in the religion of the Bible, that as it is founded upon truth, it is supported by simplicity, and is altogether independant of human grandeur, altogeher at variance with the dictates of human pride.

PERFECTION.

Perfect obedience, though it is required, and though it is indispensible to perfect happiness, is not the foundation of our hope for eternity; it is the object of our hope, not the foundation of it. We must be trained up to it by the faith of the gospel. It is never attained here in its blessed fulness; and therefore perfect happiness is never attained; but the seed of it may be attained, and may take root in the heart; and it has an eternity before to grow and flourish in. An imperfect but sincere obedience, will almost always mean, in the human judgment, that degree of obedience which it is convenient to pay;—and this The real glory of Christianity is thus extinguished, because the standard of moral duty is lowered. True humility can have no place in this system, because we limit our duty by our performance. And gratitude for endeserved mercy is excluded, except that base gratitude which thanks God for permitting us to be unholy. God's mercy is a holy mercy; it pardons but never sanctions imperfection.

From the Recorder & Telegraph.

PRAYER FOR THE COLLEGES.

MESSRS. EDITORS,—An article on this subject appeared in a recent number of your paper; but as the Christian community seems not yet sufficiently awake to its importance, I cannot refrain from sending you a few desultory remarks. The last Thursday of February is near; and it is certainly desirable that the object proposed should awaken a deep interest in all who know the efficacy of prayer, who have found in their closets a reconciled God, and who have a closer connexion with their Saviour than a mere profession of his name. This object is of sufficient moment to enlist the feelings of every Christian, and to be zealously entered into by all who acknowledge themselves the disciples of Jesus.—Yet in this concert, important as it is, only a small part of the religious community have hitherto united. Why have they not all united? Let those who have neglected it, ask their conscienccs; and if they do not meet with the reproach of unfaithfulness, it is to be feared that they will obtain excuses for the neglect of other duties, and perhaps soon be contented to live without praying even for themselves.

The extension of religion in our colleges, is so intimately connected with every object for which Christians pray, that it should seem impossible not to feel its importance. All, who pray that their children and friends may enjoy religious privileges, must know that these cannot be permanent without the continuance of an able and pious ministry. All who look beyond themselves, and see immortal souls around them as precious as their own, and who believe that gospel ordinances are the only means for bringing salvation to men, cannot but pray that the number of faithful and devoted pastors may be increased, and cannot but feel too, that this is and object which ought to be as dear to themselves as their own souls or the souls of their children. All, who think of the influence that learning gives to men, who know that those who go from our colleges not only have the direction of our public affairs, but also take the lead in all matters of fashion, and taste, and even principle, and are regarded as something like oracles in the social circle and at the domestic fireside, must pray that all this immense influence may be favourable to gospel truth and practice. All, who see the ranks of the pious ministers at home thinning by disease and death, and the faithful labourers abroad soon wearing out their lives in their Master's service, and who hear them proclaiming to their Christian brethren, until their latest breath, the wants and the miseries of the heathen, and the numerous fields of labour unoccupied among them; and begging that others may be sent to their assistance, with all the earnestness that can be felt in view of myriads of immortal beings going downward to endless perdition, cannot refrain from praying, that the Spirit of the Lord would prepare Brainerds, and Martyns, to go forth in his strength, and preach Christ crucified to the deluded Pagans. All who read the promises of God to the church, and believe that the time is coming when this dark and sinful world shall be filled with light and holiness, and believe too that this is to be brought forward by human instrumentality, cannot cease to pray that able and devoted missionaries may be raised up to go and preach the gospel to every creature. Certainly there can be no Christian, who does not wish and pray, that religious institutions may be continued, and the church blest with a pious and able ministry—that all the influence of learning may be on the side of religion—that heralds of salvation may be sent to the ends of the earth—and that the day of millennial glory may soon burst upon this benighted world. And surely nothing has so direct a tendency to the accomplishment of all these objects, as a revival of religion in our colleges.

Here is a means of doing good which all Christians possess. They cannot all contribute abundantly to the support of the gospel, either in our own or heathen countries; all cannot become missionaries; nor have all an extensive influence in the community. But all can pray to a merciful God, with whom an effectual fervent prayer availeth much. This is a duty, a privilege, which no faithful Christian can neglect. For he who does neglect it, buries his talent in the earth, and must fear the doom of the unprofitable servant.

Thy kingdom come, is the daily aspiration of every suppliant at the throne of grace. But is not this petition often presented with very little interest? To prevent this indifference and formality, we must keep distictly in view the specific means which are to be used in the moral renovation of the world. A revival of religion in the colleges is one of these means, and has a most important bearing on the interests of the church. Let therefore every Christian keep this in view distinctly and prominently, and he will be constrained to offer more numerous and fervent prayers for the Spirit of the Lord to descend upon our public Seminaries—that Christ may be known and his kingdom extended throughout the earth.

For this object it is important that there should be a united effort among Christians. For in this way, an interest and an earnestness will be exerted, which are not felt on ordinary occasions. The faint-hearted will be encouraged, and the desponding will begin to hope; and no one who has a spark of piety in his soul, will be remiss at such a season. Blessings are bestowed in answer to prayer, and when all Christians are excited to pray unitedly and earnestly for this object, we may reasonbly hope to see our colleges blest with revivals of religion.

Y. S.

Religious Intelligence.

CHRISTIANIZED INDIANS.

Some of our readers may recollect our mentioning a few month since, that the missionary station under the charge of the Methodists in Upper Canada, had been favoured with the peculiar tokens of Divine mercy. The Pittsburgh Recorder of the 25th ult., contains a communication signed Thomas E. Hughes, which, though it gives no additional particulars as to the work of grace above mentioned, affords pleasing evidence in favour of its reality. The writer says that he found different opinions prevailing about the missionary operations at Upper Sandusky; and that some expressed doubts respecting the state of things there, from the circumstance "that the Methodists often count a little exercise of mind, a superficial reformation, or sudden emotion of the affections, a conversion." But after observing that other denominations are subject to delusions; and, that it is a matter of infinite importance to distinguish between true and false religion; he proceeds to detail such gratifying occurrences as he either witnessed in person or derived from unquestioned authority. We give this part of the letter entire.

"Near Sandusky, there is a large swamp, where both Indians and white people met to gather cranberries. When the Sabbath came on, the Indians kept still in their camps, and observed this sacred day; but many of the white people continued to gather their berries. I lodged with a family on the Sciota river, who informed me, that sometime before that, a number of Indians, on their way from Sandusky to Columbus, lodged with them. They asked a blessing and returned thanks at their meals.—One who could imperfectly speak the English language, told the family, that they could not well understand *them* when at worship; that it was their custom also to worship and wished to have the liberty in their house; which was granted. They sung a psalm or hymn, which had been translated into their language; and kneeled, when one led in prayer with a very solemn tone of voice. Most of the time, the tears were running over his cheeks; and all appeared devout. The family observed, that he frequently made use of the name of Jesus in prayer.

"On the Saturday before the first Sabbath which we passed with the Mission family at the Maumee river, two Wyandot families, on their way from Malden to Upper Sandusky, had camped near the mission house. The two oldest men came in, and continued with us during the religious exercises of the day. They appeared grave and sober. One of them has a son in the mission family at Maumee. And there are a number of boys of the Wyandot nation in this family. After family worship, these men, and the boys who knew their language, were conversing together. They sung a hymn or two in their own language; then kneeled down, and the old man led in prayer. After prayer, I held a conversation with them, by the help of one of the scholars, a decent young man, now learning arithmetic, who had been at the school at Sandusky, when Mr. Badger was there. He could interpret well.—In answer to inquiries, these men informed us that they formerly lived at Sandusky; but latterly resided at Malden, and were going now to live at Sandusky—that there are about 25 families of the Wyandot nation living at Malden. About one half of these have become religious, chiefly by the preaching of the Methodists—that they themselves were awakened about a year ago, when Mr. Finley, the preacher at Sandusky, was there. They then got to see that they were great sinners, and were in great trouble, but they found comfort—they have forsaken their former ways—are well pleased with the doctrines and commandments of Christ. and feel comfortable in the ways of religion. When asked what they knew of Christ; if he died while in the world; the old man replied, 'He died to save sinners; but he is not dead now—has gone to heaven, takes care of his people, will come again at the end of the world, take all his people home to heaven, and turn the wicked down to hell.' When asked about the difference between the Methodists and others, they said it made no difference to them; they loved all Christian people; they loved all mankind.—They were much concerned about their own people. A number of their own relations were not religious. They prayed to God every day about them, and they hoped God would yet bring them to the knowledge of the truth. When asked, if they believed they now had true religion, they said they felt a great alteration; they loved religion; they worshipped God every day; and they hoped he would take them to heaven. I asked, if they now felt free from sin. They said, they could not keep from sin; they felt it in them; this made them very sorry, and they prayed to God to take their sin all away. We then informed the old man, it would not be disagreeable to us if the other man would go to prayer. They sung another hymn, then kneeled and he prayed at considerable length. We observed, that there did not appear to be repititions in their prayers; and we were struck with the strong emphasis and solemn tone of their vioce. All was sober and grave. They frequently, in prayer, said, "O Jesus!" the tears running down their cheeks. And we observed that some of the boys of the school, who understood Wyandot, were affected. After prayer, we gave them advice and exhortation to hold on, &c.—for which they thanked us. They said, they were much pleased with what they had seen that day. They said, they wished we might meet some time again; but if we should never meet in this world, they hoped we would all meet in heaven. Shaking hands, they bade us an affectionate farewell.

FOREIGN MISSION SCHOOL.

The following is a list of the Students at the Cornwall Foreign Mission School, in December last, as copied from the Report:

Names of Students.	*Countries.*
Horatio N. Hubbel,	Ang. Am. Trumbull, Ct.
Bennett Roberts,	do. Tompkins, N .Y.
Guy Chew,	Tuscarora.
John E. Phelps,	Owyhee, Sandwich Isl.
Charles M. Arohekeah,	do. do.
Henry Toheetee,	do· do.
David Brainerd,	do. do.
George Tyler,	do. do.
John T. Komo,	do. do.
Samuel J. Mills,	Woahoo, do.
Jacob P. Tarbel,	Iroquois.
William L. Gray,	do.
David Gray,	do.
Peter Augustine,	Oneida.
Solomon Salbattis,	Mohegan.
William Botelho,	Chinese.
Henry Martyn,	do.
William Alum,	do.
James Lerois,	Narraganset.
John Joseph Loy,	Portuguese of Azores.
Judah Isaac Abrahams,	Jew of England.
Gerge Fox,	Seneca.
George Washington,	do.
David Carter,	Cherokee.
John Sanders,	do.
James Terriel,	Choctaw.
Miles Mockey,	do.
Isaac Fisk,	do.
James Crane,	Chippeway.
George Whitefield,	do.
Robert Monroe,	Osage.
Stephen Van Renselear,	do.

The donations in money to the Institution, from June 1st to Dec. 1st, 1824, amounted to $280. The donations in clothing, provisions, &c. to a still larger sum in value.

MONTHLY CONCERT.

At the Monthly Concert on Monday evening, February 7th, says the Boston Recorder and Teleraph, a full account was given of the origin, progress, and fruits of the revival in Ceylon.—The 11th of December, 1823, was set apart by all the American missionaries on the Island, as a day of fasting and prayer for the influences of the Holy Spirit. About a month after, a degree of seriousness was discovered in the minds of some of the boys in the school at Tillipally. This seriousness increased, and extended to others. Frequent meetings were held. At length nearly all the scholars (40 in number) together with two or three native teachers and some of the domestics, became anxious for their eternal interests.

Not very long after this interesting season commenced at Tillipally, similar appearances were manifested at Oodooville, and successively at all the other stations. The work seems to have been powerful and heart searching.

On the 30th March, 1824, the scholars at the different stations were assembled at Manepy, 170 in number; 92 of whom were found to cherish a hope. The missionaries themselves entertain a hope for as many as 80; although fully aware that in some instances, and perhaps many, they may hereafter find their expectations disappointed; and especially as some of the converts are very young.

At the Dedication of an Old Dutch Church, built about 100 years ago, and now repaired for the use of the missionaries, nearly 700 individuals were present. Before they separated, Dr. Schudder asked, Who is willing to renounce his idols, and embrace the religion of Jesus? As many as 200 rose up in token of assent. Many of them, however, belonged to the schools.

The revival has extended in a measure to the inhabitants of Jaffna, and has excited much speculation throughout the Island. In some of the stations, particularly Panditeripoo, the work was still prosperous at the latest dates.

The peculiar blessings which have thus been vouchsafed to this mission, call for corresponding emotions of gratitude. If the faith of any has faultered, let it now revive; and let them learn that in all their efforts to bless mankind, they shall reap in due time *if they faint not.*

ENCOURAGING STATE OF THE JEWS.

One of the English Magazines for December, contains the following important paragraph.

By a letter from Professor Thuluck, of Berlin, it appears, that at Berditchef the Jewish people seem on the very eve of renouncing their unbelief. "The young people," says he, "are in a great state of agitation; and if a missionary were sent to them, they would in crowds decide for christianity." Two or three very decisive instances of conversion seem already to have taken place.

NEW MISSIONARIES.

On the 21st of November, Rev. Ch's Pitman and his wife sailed from Gravesend, Eng. in the ship Hugh Crawford, Capt. Langdon, for New South Wales, on their way to the Sandwich Islands, as missionaries.

Joseph Verkey, Romboa, Zafinacarafe, three Madagascar youths, sailed from Gravesend, (Eng.) Oct. 30th, in the ship Alexander, Capt. Richardson, for the Isle of France, on their way home to Madagascar.

An important Fact.—The Bishop of Exeter, mentioned, at the last Anniversary of the *London* National School Society, that "not one child educated in a National School had been brought to justice: it had indeed happened," he observed, "that in a very few instances, children had been committed, who were said to be from National Schools; but it had been ascertained that these children had either been dismissed as incorrigible; or had been so very short a time in the school as neither to have imbibed the principles there instilled, nor to have cast off the lawless habits which they had acquired before their admission.

Pastoral Success.—At the ordination of the Rev. Charles White, as Colleague Pastor with Rev. Dr. Burton, over the Church and Society in Thetford, Vt. the latter gentleman gave the Charge. In the course of his remarks, he stated, that he had been settled in Thetford 46 years; that at the time of his settlement, the church consisted of but 11 members, and that there were now, 320.—*Rec. & Tel.*

REVIVALS.

REVIVAL IN WARREN, Vt.

Extract of a letter from a gentleman in Warren, Vt. to his friend in Utica, dated, Feb. 8, 1825.

DEAR SIR,—I have been much gratified to hear of Revivals in your neighbourhood, and trust that an account of our situation will not be wholly uninteresting to you.

The Congregational Church in this town was organized about eight years since, and at first consisted of seven members. In the course of two or three years the number increased to upwards of twenty. For some time after its formation the church enjoyed a season of peace and tranquility, and the brethren did indeed "love one another." But unhappily some difficulties arose, and differences of opinion seemed to destroy that christian fellowship and love, which had been manifested and which ought always to characterize the children of God. Thus the zeal for the cause of our Master became fainter and fainter until there were but very few who sincerely mourned over the desolations of Zion. In the mean time the people of the world appeared more than ever devoted to the trifling and sinful things of time and sense. This state of things continued until the spring of 1824, when the Lord was pleased to awaken his people from their lethargy, and convict impenitent sinners of the error of their ways, and, as we have reason to believe, to bring many to sincere repentance and to "the knowledge of the truth as it is in Jesus."—The death of two young ladies was blessed as the means of awakening the gay and thoughtless to a sense of their insecurity while out of Christ.

About this time a brother of the church who had been absent two or three years, returned home. He mourned deeply over the coldness and stupidity of his brethren, and for encouragement of others, and with gratitude to God, we can say that his labours of love were not in vain. He visited every brother and sister in the church, and persuaded them to meet together. The first meeting, tended to convince them of their wretched condition, without affording one ray of hope that their difficulties could ever be settled. The next week they met again, and the "Lord was with them." All were ready to confess their faults with bitter weeping. They mourned in secret over their backslidings and the next Sabbath, made a united confession of their sins before the world. Some sinners were soon inquiring to know what they "must do to be saved?" In the mean time, the Methodist Society began to awaken from their stupidity, and soon became active in the work. Several Congregational ministers have preached here during the Revival;—but the labours of Rev. A. Baldwin, a missionary, have, to human appearance, been the most blessed to the conviction and conversion of souls. He has spent several weeks with us, much to the encouragement of christians, and joy of anxious sinners.—The whole number of hopeful converts is estimated at upwards of *eighty*. Thirty-five have united with the congregational Church, which now consists of 53 members who appear to be firmly united in Christian love and fellowship.

When we look around and behold the wonderful change produced among this people, we can only say, "behold what hath God wrought." "It is the Lord's work, and marvellous in our eyes."

In Fayston, there has been a very interesting work of grace this winter. A Congregational church has been formed, consisting of 24 members. In Moretown, also, the Lord is pouring out his Spirit.

REVIVAL IN NEW MILFORD CONN.

Extract of a Letter to the Editor of the Christian Secretary.

The revival in N. Milford, of which I gave you a short account a few weeks since, has continued to spread in almost every direction, from that time to the present, and the prospect of its increase is still encouraging especially at the north part of the town where the Lord has, and is still doing wonders. There are but few meetings at which there are not some newly convicted, or hopefully converted, or both, The number who in a judgment of charity have passed from death to life, as near as I am able to learn, since its first commencement, is 100; the number of convicted souls I cannot state with certainty.

The swearing man has been made to pray. Those who have counted the Sabbath a weariness have, on the first day of the week, come to the house of worship, and heard for their lives. Card players have virtually scattered their cards to the four winds, and resorted to the word of God, and consumed the midnight oil in perusing its sacred contents. The foundation of the moralist and boasting Pharisee, has been swept away by the force of truth, while they have embraced the humbling religion of the lowly Jesus. The aged, middle aged, youth, and children, but more especially the youth have learned of Jesus who is meek and lowly in heart, and have found rest to their souls.

Means.—The gospel, when it has been preached with power, clearness, plainness, simplicity, and Godly sincerity never fails of success. Meetings of inquiry where individual appeals are made to the conscience has the effect that Nathan's message had on David's heart.

Visiting from house to house, warning every man night and day with tears, is abundantly blessed.

Yours &c. SILAS AMBLER.

The Northampton Oracle, gives the following partial summary of recent revivals.

Massachusets.—Wellfleet, Blandford, West-Boylston, Martha's Vineyard, Southbridge, Somerset, Holden, West Springfield, Newbury, Newburyport.

New-York—Hamilton College, Hillsdale, Capake, Green, Lisle, Hoosic, Canton, Ogdensburgh, Camden, Sacket's Harbour, Stafford, Clarkson, Geneva, Geneseo, Madrid, Lockport, Clinton, Martinsburgh, Whitesboro', Lansingburgh, Lowville, Eaton.

New-Hampshire.—Winchester, Londonderry, Lempster, Stoddard, Marlow, Northfield, Hancock.

Maine—Lewiston, Danville, Minot, Windsor, China, Augusta, Vassalborough.

Connecticut.—North Milford, Ashford, Bethlehem, Brooklyn.

Vermont.—Lyndon, Warren, Athens, Weston, Danville, Woodstock, Fayston, Moretown.

Rhode Island.—South Kingston.

Virginia—French creek.

North Carolina.—Bertie county.

Tennesse.—Dandridge, Granville, Sevierville.

Lower Canada.—Stanstead.

New Jersey.—Blackwood-town, Trenton, Newark.

Ohio.—Cincinnati, Kingsville, Salem.

At all the American missionary stations in Ceylon & at many of them in this country.

WESTERN RECORDER.

UTICA, TUESDAY, FEBRUARY 22, 1825.

Scripture Expressions.—A correspondent of the Religious Intelligencer, makes some pretty just strictures on the occasional misapplication of the text found in Jer. l. 40, "*They shall ask the way to Zion with their faces thitherward.*"—The captive Jews, he says, are here represented as *returning* from Babylon to Zion; asking the way with great eagerness to obtain correct information concerning the road, and with an entire *willingness to follow it* when obtained.—But he appeals to all those who believe in the entire sinfulness of human nature, whether it be proper to make use of this passage in application to the unregenerate in any state of conviction of which they are capable—Or whether the faces of awakened sinners, whose hearts still continue to to be at enmity against God, not being in the least degree subject to his law,—are in truth turned towards Zion? If they are he thinks it must be the easiest thing in nature to direct them and keep them in the right way, which is contrary to all experience, as well as to the representations of Scripture.

We know not how extensively the passage in question may have been abused. Many douhtless use it improperly through a mere mistake as to its *original* import, while they do not commit any real error in sentiment. Yet whether this loose application of the passage may not *mislead others*, is an inquiry well worthy of their consideration, and the thought that it may possibly prove a stumbling block to a single individual, should seem to be more than sufficient to deter them from persisting in their mistake.

The Missionary Herald for the present month, contains among other articles, communications from the missionaries at Palestine: the Journals of Messrs. Richards and Stewart at Lahina—Remarks on Buenos Ayres by Mr. Bingham—the Journal of the missionaries at Dwight—and under the head of Foreign Intelligence—notices of the Bengal Christian Scool Society, and extracts from documents relative to the South Sea Islands.

All these articles relate to interesting top ics—and though they furnish no important intelligence—yet they give additional particulars relating to former articles of intelligence that may not be deemed unworthy of perusal. Extracts will be given next week.

Pagan Influence again.—The following is the substance of a petition presented to the Legis lature the week past; and referred to the Committee on Indian Affairs.

The Seneca Indians, state that they are much troubled by hungry priests among them, who preach to them doctrines they do not understand, nor believe, and tell them that if they do not follow their injunctions, they will be burned forever in a great lake of fire, &c.—that the priests are lazy and wont work—that the habits of the women are becoming worse, by their being among them and that the men drink more whiskey—that they make them bad friends and neighbours, &c. and praying that

they may be prohibited from residing among them.

We venture to say, that could the history of this paganish petition be fully disclosed, it would implicate more white men than red ones, in the charge of wilful and gross misrepresentation.—We have no doubt of this fact; and we hope that the individuals concerned will be held up to public contempt.

Desha Convicted.—Desha, the son of the Governor of Kentucky, has been convicted of the murder of Baker, notwithstanding the unprincipled measure of the State Government in removing his *place* of trial so as to bring him before a judge who is a devoted friend of the Governor's. Now let us see, whether so gross an offender *will be pardoned for relation's sake!*

Since writing the above we learn that a new trial has been granted him.

The Attorney General.—On Monday the 14th February, Mr. Lush offered some resolutions before the Assembly, the object of which was to investigate the conduct of Mr. Talcott, the Attorney General, in relation to certain charges, &c.; and the resolutions were laid on the table. The affair is supposed, says the Daily Advertiser to have allusion to an assertion made by Mr. Foote, in the court on Monday evening, which was, that Mr. Talcott kept the affidavit of W. J. Caldwell in his pocket, and held it over the head of Mr. Spencer, in terrorum, to endeavour to obtain his vote for Crawford electors, in November.

Mr. Talcott declared the assertion of Mr. Foote, to be false, and Mr. F. replied that he could substantiate it.

From the proceedings of Saturday we perceive that the committee after a thorough investigation, find no cause of complaint or suspicion against Mr. Talcott.

Morrison, has been cleared by the Court now sitting in Albany, from the charges preferred against him in relation to the charter of the Chemical Bank.

Several articles are necessarily deferred this week, among which are a communication from the Presbytery of Cayuga, and another from the Treasurer of the Western Education Society.

For the Western Recorder.

RELIGIOUS PUBLICATIONS.

What is the reason that so little interest is felt by professing christians, for the prosperity of our benevolent institutions? Is it because they do not know the wants of the millions that are perishing in ignorance of the way of salvation? This I apprehend, is the case with many more than we imagine. Take a survey of one small society only, and how many will you find in it, and professing christians too, who are almost, if not entirely ignorant of the moral condition of our world and of the efforts that are making to evangelize it. Ask them for charity—they have nothing to give. Talk to them of their duty—they at once evince their entire ignorance of it. Often have I left them without receiving a farthing; and what has grieved me more, without even convincing them of the importance of the object for which I solicited their aid. I found them fortified by ignorance, and left them securely enjoying their retreat. On leaving them I have asked, can nothing be done, to bring them to feel that it is their duty and privilege, to aid in the glorious work of evangelizing a world? I am convinced that nothing will do it so speedily and effectually, as placing in their hands a Religious publication, for their perusal. I am led to this conclusion, from observing the different tone of feeling which pervades a family who enjoy this privilege. When they are called upon to contribute to any of our charitable institutions, you are understood at once, and in nine cases out of ten, where genuine and active piety exists, your request is granted; and what is given, is given so cordially, that it really revives ones spirits and he feels richly compensated for all his time and labour. Now that this difference is owing in a great measure to the influence of Religious Publications, no one who has ever been called upon to act as agent for any of our Societies, will deny. An observing clergyman once told me, that when making his pastoral visits, he could tell from their conversation, who were favoured with the perusal of them and who were not; and I have no doubt but this may be done in almost every instance. Now, Sir, if it is a fact, that Religious papers have such a salutary influence upon professing christians; and if you admit the propriety of a layman's preaching to those whose business it is to preach, I will ask, is it not the duty of those who are set as watchmen, to use all their influence to promote their circulation and to impress upon their people, in private and in public, the importance of taking them. I am aware, that the avocations of a clergyman are great and arduous, but I am also aware that his duty to his flock, does not consist simply in the exercises at the sanctuary, although these are indispensable, yet he has other duties to perform, which if neglected, would very much lessen the effect of his preaching. For instance, how can a clergyman who neglects to visit his people, adapt his discourses to their spiritual wants. He may, it is true, do much good by *preaching*, but that the amount of good will be much lessened, by neglecting to make his pastoral visits, no one will deny. In times of revivals, this *primitive custom* is revived. Now apply this principle to the subject under consideration. Let that clergyman whose people are not in the constant habit of reading religious publications, call on his people for charity, & let him enforce it with all the eloquence of which he is master and the receipts will be comparatively small; and the reason to me is obvious; the subject is new and it is impossible in a single discourse, to present the subject in all its bearings: but not so with religious publications. The reader not only finds the facts that may have been given from the desk, but he finds them in detail, and no one, who has the Redeemer's Kingdom at heart, can withstand the powerful appeals, which are contained in the simple narratives, which are constantly brought before his observation through the medium of such publications. Even avarice itself, is compelled to contribute its mite for conscience sake.

The difficulty of introducing publications into a society, I apprehend, is not so great as is often imagined. Let the clergyman lay the subject before his people publicly, on the Sabbath, if he pleases; I think it would be no violation of the sacredness of the day. The plan which you propose of forming classes, I think the most eligible. In this way the paper is procured at a reduced price, and it will bring it within the reach of almost every family in his society; and as each individual composing the class will feel an interest in its advantages; the probability is, that the class will be kept entire with very little exertion. This subject I have long thought to be one of great importance, but living where I do, and knowing the influence which your paper is exerting in favour of that cause which lies near the heart of every pious soul and knowing too, that much will depend upon the exertions of clergymen, whether your paper is to yield a revenue to those important institutions for whose benefit it is published; I feel as though more ought to be done to promote its circulation; and affectionately ask the clergymen throughout this populous and flourishing district, whether they have reflected upon the importance of having such a paper published and circulated in this western region; and if they have done, or are doing what they can and ought to do, to promote the circulation of so valuable a paper. I rejoice to learn that its prospects are good, but it is not enough that the paper *lives*, for the wider its circulation, the greater will be the influence which it will exert in favour of that cause, for which christians ought to labour and pray. H. C.

POLITICAL.

CONGRESS.

We find but little that is interesting in the proceedings of Congress, since our last, except what relates to the election of President. Congress spent some time in fixing the rules to be observed on that occasion; but every thing, as we before remarked, was transacted in the most regular and dignified manner. A committee from the House appointed to notify the President and President-elect, of the result of the ballot, received from the latter the following written answer, to be presented to the House.

Gentlemen:—In receiving this testimonial from the Representatives of the People, and States of this Union, I am deeply sensible to the circumstances under which it has been given. All my predecessors in the high station to which the favour of the House now calls me, have been honoured with majorities of the electoral voices in their primary colleges. It has been my fortune to be placed, by the division of sentiment prevailing among our countrymen on this occasion, in competition, friendly and honourable, with three of my fellow citizens, all justly enjoying, in eminent degrees, the public favour, and of whose worth, talents, and services, no one entertains a higher, and more respectful sense than myself. The names of two of them, were in the fulfilment of the provisions of the constitution, presented to the selection of the House, in concurrence with my own; names closely associated with the glory of the nation, and one of them, further recommended by a larger minority of the primary electoral suffrages than mine.

In this state of things, could my refusal to accept the trust thus delegated to me, give an immediate opportunity to the people to form and to express with a nearer approach to unanimity the object of their preference, I should not hesitate to decline the acceptance of this eminent charge, and to submit the decision of this momentous question again to their determination. But the constitution itself has not so disposed of the contingency which would arise in the event of my refusal; I shall therefore repair to the post assigned me by the call of my country, signified through her constitutional organs; oppressed with the magnitude of the task before me, but cheered with the hope of that generous support from my fellow citizens, which, in the vicissitudes of a life devoted to their service has never failed to sustain me—confident in the trust, that the wisdom of the Legislative Councils will guide and direct me in the path of my official duty, and relying above all, upon the superintending providence of that Being "in whose hand our breath is, and whose are all our ways."

Gentlemen; I pray you to make acceptable to the House, the assurance of my profound gratitude for their confidence, and to accept yourselves my thanks for the friendly terms in which you have communicated to me their decision. JOHN QUINCY ADAMS.

Washington, February 10th, 1825.

The National Intelligencer says, that when the fact of Mr. Adams having 13 votes was announced by the Tellers, some clapping and exultation took place in the galleries, and some slight hissing followed; when the House suspended its proceedings until the galleries were cleared.

The Piracy Bill passed the Senate, Feb. 7th, and was sent to the House, for concurrence, where it has since passed to a third reading.

LEGISLATURE OF NEW YORK.

On the 11th inst. the Canal Commissioners made their report, as called for by the Assembly, on the subject of the termination of the Erie Canal. They state that the time allowed them in which to prepare their Report, was too limited to admit of their making as full an exposition of their views as could be desirable;—but that the deficiency may in some measure be remedied by a reference to two of their former reports, &c. The result of their opinion is comprised in the following extract.

"The opinions which we have heretofore expressed in reference to the stability of the pier at Black Rock, have been very much strengthened by time and observation; and duly appreciating the responsibility under which we act, we feel constrained to say, that in our judgment, a canal, independent of Black Rock harbour, ought not to be constructed."

The Committee support their opinion by a variety of such statements as appear, *to us* at least, to be much in point; and as the experiment at Black Rock is about to be consummated, they respectfully submit, whether it might not be well for this Legislature to await the issue, and leave it for the next Legislature, who will be in possession of additional information, to decide the final question as to the termination of the Canal.

Sinking Fund.—On Wednesday February 16th, the Commissioners of the Canal fund, made their Report on the bill for establishing a sinking fund, for the extinguishment of the canal debt, in obedience to a resolution of the House of the 29th ult. Referring the Legislature to documents previously in their possession, the Commissioners confine their remarks to the particular provisions of the bill in question; and conclude as follows:

"We have only to remark, that the sources of revenue for constituting a *sinking fund*, have been strictly confined, in the proposed bill, to the surplus canal revenues, after paying the interest of the canal debt, and the incidental expenses of management and repairs; and it is obvious, that a *sinking fund* upon any other principles, must prove fallacious, and in no way adequate to the ends in view.

Banks.—An unusual number of petitions for banking institutions are preferred before the Legislature this winter; and we have been some what surprised at the facility with which Reports have been obtained in their favour. The following are the views of the Bank Committee as reported from the proceedings of the Legislature for the Albany Daily Advertiser.

"Mr. Weed explained the views of the bank committee. There were so many applications that they had adopted the system of reporting bills for all of them, without giving an opinion, leaving the house to judge of the propriety of passing them. The claims of all were so alike, that the committee could not distinguish their different merits."

The House seem disposed to call them to a more discriminating course of management.

The following are among the petitions preferred:

From Rome Oneida co. for an alteration in the route of the Erie Canal;

Of Supervisors of Livingston co. to except said county from the provisions of the poor house law, passed in November last.

From Madison co. for the survey of the route of a canal to connect the west branch of the Chenango river with the Erie canal.

From Wayne and Ontario, for a canal from lake Ontario to Seneca lake.

Mr. Wilkenson, from the committee on banks and insurance companies, reported a bill to incorporate the Oneida insurance company at Utica.

Of J. H. Smith and others, for a law authorising the regents of the university, to establish a surgical and medical institution at Auburn.

Mr. Lawrence presented the petition of the Onondaga presbytery, consisting of thirty-four churches and congregations, praying that the legislature would pass a resolution instructing the senators, and requesting the representatives in congress from this state, to pass a law to prevent the carrying of the mail on Sunday; and also praying the legislature to take into consideration the propriety of preventing the sailing of the steam boats on the Sabbath.

This petition was referred to the committee on charitable and religious incorporations.

Mr. Lawrence presented another petition, from the same body, to close the canal locks on Sunday, which had the same reference.

We are glad to see so many petitions before the Legislature the week past, in favour of closing the Canal Locks on the Sabbath. Among these are petitions from the following counties, viz:—Ontario, Tompkins, Courtland, Schenectady, Madison, Warren, Montgomery, Albany, &c.

SUMMARY.

Removal of the Indians.—An important Report from the War department, relative to the removal of the Indians of the United States, to a region beyond the Mississippi, was made in the House of Representatives on the 23th ult; and 600 copies of it were ordered to be printed.—The Recorder and Telegraph gives the following abstract of the Report.

The Report makes the whole number of Indians in the United States and Territories, not including the portion of Michigan west of the lake of the same name and north of Illinois, about 97,000; and the land they occupy 77 million acres. Those in New-England and South Carolina, amounting to 8,023, it is not proposed to remove. Those in Louisiana,(1,314) are already beyond the Mississippi. Of the remaining 82,664, it is proposed to remove those inhabiting the north part of Indiana and Illinos, the Peninsula of Michigan, Ohio, and New-York, 13,-160 in number, to some place west of lake Michigan and North of Illinois. The remainder, deducting the Quapaws (700) with whom a treaty has already been made to this effect, amounts to 78,814; and these it is proposed to remove west of the state of Missouri and the Territory of Arkansas.—As different tribes are already scattered along that region of country, it is proposed that 95,000 dollars be placed at discretion of the President, to effect the favourable location of those to be removed from the States and Territories. Mr. Calhoun, who makes the above estimate, proposes that a convention should be called, of all the respectable and influential members of the different tribes, to confer on this subject, and to adopt measures for carrying the plan into effect.—The bill making further provision for the punishment of crimes against the United States, *passed*, and was sent to the Senate. Also the bill providing for the sale of unservicable ordnance, arms and military stores.

The New National Cabinet.—It is said that the new President will convene the Senate of the United States, on the *fourth of March*, according to custom, to form his cabinet and make some of the most important appointments.

Another Proposed Canal.—It appears that the citizens of Vermont have it in contemplation to construct a canal from Manchester, in that state, to the town of Jackson, in Washington county. A few days since a meeting of the citizens of the towns of Jackson, White Creek and Cambridge, was held to adopt measures to continue the canal to Lansingburgh and Troy, when a committee was appointed to take the proper measures to carry the object into effect.

Upon the petition of the Methodists of Lower Canada, a bill has been brought into the legislature of that Province, for their relief. A principal object of it, is to secure to them the right of marriage by their own Clergymen and according to their own forms of religion.

Judge Bay, of South Carolina, has decided that "aliens are liable to the performance of military duty."

The receipts into the treasury of the American Education Society for the month of January, are stated at $2,483 43.

Gamaliel H. Barstow of Tioga county, is appointed Treasurer of this state.

FOREIGN.

It would appear from the representation derived from late London papers, that the French government have determined to follow the general policy of the English—that, the latter are about to make a formal acknowledgment of the South American Independence, and that the former may therefore be expected to follow their example. This would indeed be striking a heavy blow at the league of legitimacy; and we might begin to look a little more favourably on the eventual affairs of the Greeks, if *such* a state of things should take place. But we place at present, little dependence on these representations. News is scarce at London—the papers must be filled, and recourse must be had to invention.

It is reported that the Spanish Constitutionalists are organizing a considerable body at Tangiers. The French commander of Curera has disarmed all the Royal Volunteer militia in that place.

Lord Guilford, as head of the Greek University at Corfu, has adopted the garb of Socrates, and has ordered the adoption of the ancient costume among the students.

A letter from Valparaiso, of Sept. 23, mentions, that the Chilians show perfectly good faith with regard to the loan raised in London: They are to confiscate the church property, which is immense.

PORTUGAL.—"Sir Wm. A'Court has sent a note to the King of Portugal, which requires in the name of His Britanic Majesty, the dismissal of Gen. Pamplona, Minister of War.

Greece.—The fortress of Patras is completely invested by land by Gen. Culocotroni, with 7000 men, and 13 Spezior vessels cut off all communicatied by sea. The Turkish garrison were few and ill furnished, and was expected to capitulate. A plan was preparing for storming the place in a few days, and the possession of it will be of vast importance to the Greeks, as this is the only port through which an invading army could threaten the Morea from sea.

The last intelligence from Constantinople, in in the French and German papers, leaves no doubt as to the disasterous issue of the naval campaign between the Turks and Greeks.

The London Courier of the 3d says, that a levy of 4000 additional troops was to take place immediately, for the purpose of reinforcing the British army in India.

The ex-empress of Hayti and her two daughters are spending the winter in Italy. They live in great splendor, and have white attendants.

A Letter from Panama of Nov. 27, gives an account of a battle obtained by Bolivar over the royalists near Popayan, on the 28th Oct. The official account states the loss of the royalists, at 300 killed and 120 wounded; and that of the patriots at 15 killed and 30 wounded.

It was reported at Panama that a serious commotion had broken out among the Spaniards at Guayquil.

Liberation of Peru.—The intelligence from Peru under date of Lima, Dec. 18th, is of the most cheering nature. It appears that the Spanish army on the 9th, was totally defeated by the liberating army under General Sucre; and that Lima may now be considered as having achieved her independence.

Literary & Scientific.

Webster's Dictionary.—It appears by a notice in a Connecticut paper, that Noah Webster Esq. who is now in Europe superintending the publication of his large dictionary has secured the copy-right of the work in this country. The following is the title of the work:—

"A Dictionary of the English Language, containg—1. the words used by the English nation and their descendants, from the age of Gower to the present time; forming the most complete vocabulary of the language ever published.—2. A developement of the origin and primary sense of words as far as they have been discovered, with a new exhibition of affinities between the English and other languages. 3 Definitions of words more full, precise and technical, than those of preceeding lexicographers; illustrated by numerous examples. 4. The addition of new words which the modern discoveries and improvements in the Sciences and arts, have introduced into respectable use. To which is added in a separate volume, a synopsis of the principal uncompounded or elementary words in more than twenty different languages, alphabetically arranged, with numerous references to their respective affinities."

The Hon. Timothy Pitkin, of Connecticut, is preparing for the press, Sketches of the Civil and Political History of the United States, from their first settlement, to the close of the Administration of President Washington. This work is to be divided into five periods.

1. From the Settlement of the Colonies, to the Peace of 1763.
2. From the Peace of 1763, to the Declaration of Independence.
3. From 1776, to the Peace of 1783.
4. From 1783, to the establishment of the General Government under the New Constitution, in 1789.
5. From 1789, to the close of General Washington's Administration.

The work will be comprised in two octavo volumes, which will be ready for publication in the course of the ensuing summer. Should the work be well received by the public, it is the author's intention to add a third volume, bringing his history down to a later period.

The whole amount of salaries paid to the College Government of Cambridge Mass. is stated says the Boston Evening Gazette, to be $28,354 20. The President receives $2,558 40 besides his house and the fees for degrees. The professors receive from 1000 to $1750 each. The whole expenditures of the College for the year commencing 1st July last, are estimated at $44,966 36. The income for the same year is estimated at $44,956 11.—The interest arising from stocks, bonds, and notes, is $15,063 30.

Mrs. Hannah Moore is preparing for publication a work entitle "Thoughts on the importance and universal obligation of prayer," selected by herself from various parts of her published volumes, in 1 vol. 8vo.

New-York State Medical Society.—The prize questions for the year 1825, are—

1. The history, causes and treatment of the hooping cough.
2. The history of goitre, in America, shewing in what part of the state of New-York and of other states, it prevails; what atmospheric or topographical influence aggravates it, and what remedy will best relieve or cure it.

The premium for the best dissertation on either of the above subjects is *fifty dollars*.

The first question was proposed last year, but as only one dissertation was offered, it is continued for the present one.

The dissertations are to be forwarded to the Secretary, Dr. Platt Williams, Albany on or before the 1st Jan. 1826.

The committee appointed to decide on the best dissertation on the remote causes of consumption, are directed to make up their decision by the 1st day of April 1825.

Messrs. Yates and Moulton's History of the State of New York, vol. 1st, has been published within a few days, and contains much important and interesting matter. This volume comes down only to the period of some of the earliest events which occurred after the discovery and exploring of Hudson river; but unwearied and extensive research has been employed in collecting every species of information calculated to throw light upon the curious but abstruse subject of American antiquities.

ORDINATIONS.

December 30th.—Rev. *John H. Prentice*, over the church and congregation in Hartwick, Otsego county. Sermon by Rev. Mr. Palmer.

January 27th.—Rev. *John Dick*, over the 3d Independent or Congregational Church in the city of New York, located in Stanton street.

February 2d.—Rev. *George G. Sill*, was ordained by the Presbytery of Rochester to the work of the Gospel Ministry, as an Evangelist. Sermon by Rev. Dr. Lyman, of Connecticut.

DIED,

At Whitesbo' last evening, suddenly of the apoplexy, GEN. GEORGE DOOLITTLE, a distinguished citizen, much lamented. The evening previous to his death he attended a religious meeting as usual, and bore testimony to the sacred cause of his Lord and Master.

In new-Haven on Monday the 7th inst. Mrs. *Lucretia Morse*, wife of Mr. S. F. B. Morse, in the 26th year of her age. Her death was sudden and unexpected.—Her husband had just left her for the city of Washington, where he was called to take a portrait of General La Favette. To say that Mrs. Morse was much beloved by all who knew her, would be only repeating a saying common to many in their respective circles. She possessed in a preeminent degree, all those female *graces* and *virtues* which can render an object lovely, and they were most happily combined with the graces and virtues of religion. This gave a finish to her character and influenced all her actions.

On the 4th inst. at his place in Little Britain, Orange county, Rev. James Scrimgeour, a native of Scotland, and for many years Pastor of the Associate Reformed Presbyterian Congregation in that place.

The Amateur Musical Society will give their next public rehearsal at Washington Hall, on Monday the 28th instant, at 7 o'clock, P. M.

Tickets for non subscribers may be obtained as usual, at the Book Stores and at Mr. Dutton's.

Utica, February 21, 1825.

UTICA ACADEMY.

THE next Term of this Academy will commence on the 7th of February next, under the care and instruction of Mr. D. Prentiss.

The Trustees, anxious to render the Academy valuable and useful, have availed themselves of the opportunity to obtain the services of this gentleman, who comes recommended by the advantages of much experience, ample qualifications, and unusual success. He has for several years presided over the Academy at Oxford in Chenango County, where his talents, assiduity and vigilance contributed essentially to its eminence and usefulness.

The Trustees of Utica Academy, aware of its importance, feel a deep solicitude to give it elevation and make it worthy the attention and patronage of those who are charged with the care of the education of children and youth, and confidently hope by the labours of the present preceptor, and increased attention on their part to attain those important objects.

All the branches of learning usually taught in Academies will be taught in this; and on terms as reasonable as to tuition.

An accomplished gentleman will be employed to instruct in French, if a sufficient number of pupils should wish to attend to that Language.

The Trustees respectfully invite attention to this institution, and trust that all reasonable expectations of success and advancement will be fully realized.

ERASTUS CLARK,
EBEN'R B. SHERMAN,
THOMAS WALKER,
THOMAS SKINNER,
WM. H. MAYNARD,
EZEKIEL BACON,
WILLIAM WILLIAMS,
SAMUEL STOCKING,
MONTGOMERY HUNT,
THO'S H. HUBBARD,
JOHN C. DEVEREUX,
SAMUEL C. AIKIN,
HENRY ANTHON.

Utica, January 26, 1825. 31tf

NEW STORE.

I. J. BERRY'S

Family Grocery, Agricultural and Garden Seed Store.

No. 65, Genesee St. Utica.

THE public are most respectfully informed that the above Store has been opened for the supply of such articles as are of general family use in the Grocery Line;—Such as Tea, Sugar, Coffee, Raisins, Fish, &c. &c.; together with a great variety of the choicest Liquors, and Wines. Those ladies and gentlemen who may think proper to confer their favours, may rely upon being supplied with goods of the first quality, and at the lowest prices.

Tavern Keepers will find it much to their advantage to tdke their supplies of Liquors and Groceries from this Store.

The proprietor begs to call the attention of his friends and the public in general, to the other branch of his establishment for the general supply of AGRICULTURAL, GARDEN and FLOWER SEEDS!

Those whose taste inclines to the culture of Botanical Plants, will here find a collection of the most rare and curious seed selected from the best sources, due caution having been taken to secure such as are genuine.

Farmers can be supplied with Seed Grain at this store.

Utica, Feb. 7, 1825. 32

POETRY & MUSIC.

"Kindled only at the skies."

The following is the commencement of Campbells new poem, which is noticed in our first columns to-day.

THEODRIC.

'Twas sunset, and the Ranz des Vaches* was sung,
And lights were o'er th' Helvetian mountains flung,
That gave the glacier tops their richest glow,
And tinged the lakes with molten gold below.
Warmth flush'd the wonted regions of the storm,
Where Phœnix-like, you saw the eagle's form,
That high in Heaven's vermilion wheeled and soared.
Woods nearer frown'd, and cataracts dashed and roar'd,
From heights browsed by the bounding bouquetin;
Herds tinkling roam'd the long drawn vales between,
And hamlets glitter'd white, and gardens flourish'd green.
'Twas transport to inhale the bright sweet air!
The mountain-bee was revelling in its glare,
And roving with his minstrelsy across
The scented wild weed and enamel'd moss.
Earth's features so harmoniously were link'd
She seem'd one great glad form, with life instinct,
That felt heaven's ardent breath and smiled below
Its flush of love, with consentaneous glow.

A Gothic church was near; the spot around
Was beautiful, ev'n though sepulchral ground;
For there nor yew nor cypress spread their gloom,
But roses blossom'd by each rustic tomb.
Amidst them one of spotless marble shone—
A maiden's grave—and 'twas inscribed thereon
That young and loved she died whose dust was there.

"Yes," said my comrade, "young she died, and fair!
Grace form'd her, and the soul of gladness play'd
Once in the blue eyes of that mountain-maid:
Her fingers witched the chords they pass'd along,
And her lips seem'd to kiss the soul in song,
Yet woo'd and worship'd as she was, till few
Aspired to hope, 'twas sadly, strangely true,
That heart; the martyr of its fondness, burn'd
And died of love that could not be return'd.

Her father dwelt where yonder Castle shines
O'er clust'ring trees and terace-mantling vines.
As gay as ever, the laburnum's pride
Waves o'er each walk where she was wont to glide,—
And still the garden whence she graced her brow,
As lovely blooms, though trod by strangers now.
How oft from yonder window o'er the lake,
Her song of wild Helvetian swell and shake,
Has made the rudest fisher bend his ear,
And rest enchanted on his oar to hear!
Thus bright, accomplished, spirited, and bland,
Well-born, and wealthy for that simple land,
Why had no gallant native youth the art
To win so warm—so exquisite a heart?
She, midst these rocks inspired with feelings strong
By mountain-freedom—music—fancy—song,
Herself descended from the brave in arms,
And conscious of romance-inspiring charms,
Dreamt of Heroic beings; hoped to find
Some extant spirit of chivalric kind:
And scorning wealth, looked cold ev'n on the claim
Of manly worth that lacked the wreath of fame.

NOTE.—The *Ranz des Vaches* is the celebrated Swiss song, about which so much has been said and written. The air, to an American, would appear quite insipid; yet to the natives who have associated it with their hills, and dales, and lakes; and meadows; and with all the joyous recollections of rural life, it possesses an universal and irresistable charm.—*Editor.*

THE ORGAN.

Some of our readers and correspondents, we perceive, have been ready to infer from the few remarks which appeared in the Recorder a short time since, that we are on the whole, unfriendly to the introduction of the organ in worshipping assemblies. This inference is not fairly deducible either from any thing that we *have* said, or from any thing that we have *omitted* to say. The question as to the use of the organ, does not admit of a direct answer, either in the negative or affirmative; and this is the reason why we left it undecided. We were aware that different opinions prevail in relation to the subject, and that the question therefore should not be left exclusively to the decision of musicians, or amateurs; and that even if the latter were to be the sole judges, it would still be their duty to bring the state of public feeling into account; as well as to examine every question of a prudential nature that could have the least bearing on the case presented to them. In this latter point of view the subject has been seldom discussed. The abstract question, whether the organ is, or is not a suitable instrument for the church, has been sufficiently agitated; and, according to the answer obtained to this question, the instrument has without ceremony been admitted or excluded.

But such a method of procedure is in the highest degree absurd. What if the question whether a twenty-four-pounder is a suitable instrument in war, were to be answered in the affirmative, would not other inquiries of a no less important nature immediately present themselves? The mere consideration that this species of ordnance is suitable for military operations, could not prove that every private soldier or scouting party or band of military men should be furnished with it—neither would it prove that such a thing could in any manner be rendered useful; except in the hands of a sufficient number of those who are fully able to manage it, and do execution with it. In the latter case *only* it could be desirable; while in every other situation it would be worse than useless.

Precisely like this, in our apprehension, is the argument to be stated respecting the organ. That instruments may properly be used in church, we have not the smallest doubt; and that under judicious management, they prove highly advantageous, it is to us, a position equally clear.—Nor have we the least hesitation in saying, that the *organ under favourable circumstances is to be preferred above all other instruments.* Yet what these favourable *circumstances are*, becomes a question of no small importance, especially as the organ above all instruments, has been the most extensively and shamefully abused. For had we not other methods of ascertaining the capabilities of the instrument, than those which are ordinarily furnished by the executants of this country, we should entertain very different views than those which go to make up our present opinion. So seldom is it, that the capabilities of this noble instrument, are made to answer their required purposes.

It was originally our intention to point out the peculiar circumstances that have a bearing on the subject before us; but these are too numerous for a single essay. We shall at present, only glance at two or three particulars.

1st. To be able to execute the organ in such a manner as to bring out its varied powers, and adjust those powers to the voices of the choir, so that the latter, shall neither strain their voices in order to be heard, nor lose the pitch, by not distinctly appreciating the tones of the instrument; to do this in such perfection, as to leave the choir at liberty to execute in an expressive, and comparatively independent manner, requires talents of no ordinary character; yet to fail in this, is in all cases, to make the organ too conspicuous, and destroy every thing effective in the enunciation of words, which, after all should contain the life and spirit of the exercise. Most experiments with the organ in this country have hitherto resulted in this state of things; and in a great majority of instances, the loud tones of the instrument, which should be kept in reserve for strong effects, come to be constantly used for the purpose of drowning the discordant voices of the choir and congregation to the utter neglect of all true expression.

2d. An organist who fully understands his business, deserves a salary, and he can readily command one by removing from the poorer congregations to those that are wealthy—yet as every instrument requires a skillful performer to render it properly effective; most of the congregations who introduce the organ, will subject themselves to the expense of raising an annual salary, which perhaps cannot always be afforded.

3d. An organ, though executed in the best manner, requires the aid of *good vocalists;* and these cannot always be procured. It is indeed a general impression in this country, that a good organ almost supercedes the necessity of vocal cultivation—but no opinion can be more false. The organ regulates the pitch, it is true, and it somewhat remedies the rough qualities of the voice; but; it renders articulation, accent, emphasis, time and sentimental expression, tenfold more difficult than they otherwise would be.—And those who overlook this circumstance are either no judges of music, or else, prefering instrumental to vocal execution, they have not yet learned that the employment of sacred words, in the sacred exercise of religious worship implies the necessity as well as the duty of distinct and appropriate utterance.

But, not to enlarge on the subject; the few hints we have given, may, perhaps, lead the friends of organs to institute the proper inquiries. We can only add, that wherever the result of these inquiries is favourable, the organ may be found eminently useful; and, that we should wish to see it introduced as extensively as circumstanees will admit. For when the instrument and the voices are brought to act upon each other in their required manner, we know of no effect that can be finer, or more devotional.

COMMUNICATIONS.

THE SABBATH.

To the Editor of the Western Recorder.

SIR:—

I have read with pleasure in your useful Miscellany, time after time, interesting documents upon the Sabbath, which, it may be hoped, under the blessing of God, will tend to excite in the bosoms of Christians a greater regard for that sacred and precious day. The design of the following remarks is to remove those doubts which may remain in the minds of some, whether the observance of the Sabbath under the present dispensation be a duty clearly taught in the sacred scriptures,—and whether there is sufficient evidence that the first day of the week is the Sabbath.

To this purpose I shall

I. Offer some reasons to shew that a day of rest is to be observed, as a religous ordinance by mankind, throughout every dispensation, till the end of time.

1. It is a divine institution that has *never been recalled.* Whatever evidence there may be that the day has been changed from the *seventh* to the *first* in the week, there is no evidence whatever, in the whole scriptures of truth, that the institution *in itself* has been recalled; and it should always be observed as a rule in expounding the scriptures, that the same authority which instituted any ordinance in the church of God, should also remove that ordinance, or declare it at an end, before we are at liberty to lay it aside.

2. The keeping of a Sabbath was never an ordinance *peculiar* to the Jewish Dispensation, or belonging to it as a *ceremonial* dispensation; for it had been ordained before that dispensation existed,—yea, it had been ordained before man's first transgression in Paradise. Consequently the laying aside of the Jewish dispensation did not affect this ordinance. Types and shadows are at an end, because the great Substance of them all has appeared; but the keeping of a Sabbath is not a type or "shadow of good things to come," unless it be considered a shadow or rather a *foretaste* of that eternal rest which awaits the Church of God in glory; and in this light of the subject, it can only cease when that glorious rest commences—even when the archangel shall swear to Him that liveth for ever that "time is no more." Hence it appears that all those arguments which are adduced to prove that no Sabbath is to be kept under the Gospel, *because the Mosaic dispensation has ceased*, are utterly unfounded, and should have no weight whatever in the discussion of the subject.

3. The keeping of a Sabbath is one of the commands of the moral law, and before it ceases to be our duty under the present dispensation, it must cease to be our duty to obey the moral law. To those who deny the existence of a Sabbath under the Christian dispensation, it may be asked—what evidences can be produced to shew that this one command of the moral law has been repealed, while the other nine remain in all their original authority and force?

II. Reasons to shew that after the resurrection of Christ, the *eighth* day, or the *first* in the week is the Sabbath, and not the *seventh.* Here we shall remark—

1. It is abundantly evident that the Lord Jesus Christ arose from the grave on the first day of the week. On this point there can be no controversy between those who receive the scriptures as the oracles of God. The four Evangelists have been particular in naming the day, intimating as may be supposed, that it would be a subject of some importance to the Christian church.

2. There is abundant evidence in scripture that the christian Sabbath is to be *in commemoration* of the resurrection of Jesus Christ and the glorious work of redemption by him, and *not* in commemoration of the creation of the world, or of any great deliverance which the Israelites as a nation obtained from the hand of God. In proof of this we notice,

3. That it was the "first day of the week" which the apostles and the churches under their immediate direction, observed as their day of religious worship. An apostolic *example* is generally and justly allowed to be of equal weight with an apostolic *command.* This was the day which the Lord Jesus honoured by his repeated appearances on it to his disciples, (John 20, 19, 26,)—this was the day on which the Holy Ghost was poured upon the apostles (compare Acts 2. 1. with Lev. 23. 15, 16,)—and this was the day on which the church came together to break bread, and to do the work of the Lord generally: Acts 20. 7. 1 Cor. 16. 1, 2.

4. The importance of the work of redemption is such as to render it *suitable*, and infinitely *proper*, that there should be a public memorial of it in the Church of God. One of the designs of the Jewish Sabbath was, to be a memorial in the church, of Jehovah's works as the *Creator of the world*, which is evident from the first institution of it. Gen. 2. 1, 2, 3. Now, if the old creation was worthy to be kept in public remembrance from the commencement of time till the coming of the Messiah, shall not the *new creation*, (or that work which the Author of nature performed while he tabernacled amongst men, and which infinitely excels the former in glory) be kept in public remembrance from that period to the end of time? In reference to this we read (Isaiah 65. 17, 18,) that when the Lord God should create "new heavens and a new earth," that is, when the "new creation," or the redemption of mankind by Jesus Christ should be displayed in all its glory through the gospel, "the former *should not be remembered or come into mind*, (ver. 17) which certainly means—*not* that the church should become unmindful of Jehovah's wonderful works, for this is not true—the more we are enlightened by the gospel, the more shall we admire the works of God's hands:—the meaning then must be, that in the days of the gospel *public memorials* of the old creation should cease in the church; and that the object to be kept in public remembrance should be the new creation, or redemption by Christ; and this is done by the christian Sabbath.

5. One of the designs of the Jewish Sabbath was to be a memorial in the church, of the deliverance of the children of Israel from the land of Egypt. Deut. 5. 15. "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence, through a mighty hand and a stetched out arm; THEREFORE, the Lord thy God commanded thee to keep the Sabbath day." Now can it be supposed that *all* nations to the end of time are to keep one day out of seven, as a public memorial of what concerned only *one* nation! Besides, the prophecies which refer to the state of the church under the gospel, evidently imply that no memorial of that event, though glorious as it was, should be then observed. Jer. 16. 14, 15. "Therefore the days come, saith the Lord, that it shall no more be said, the Lord liveth that brought up the children of Israel from the land of Egypt; but, The Lord liveth that brought up the children of Israel from the land of the north, & from all the lands." The first part of this passage refers to the deliverance of the Israelites from the Egyptian bondage, the continual remembrance of which, was one of the designs of the Jewish Sabbath—the latter part refers to the deliverance of sinners from the bondage of sin and satan by Jesus Christ, the continual memorial of which is the great design of the christian Sabbath—the former was to be comparatively forgotten, and the latter to be kept in eternal remembrance.

6. The resurrection of Jesus Christ is represented in the language of prophecy as that which should form for the Church of God *a day of great rejoicing;* which is an apt representation of the public joys of Zion expressed on the christian Sabbath in devout recollection of that great and glorious event. See Psalm 118. 22, 25, compared with Acts 4. 10, 11.

7. The expiration of the Jewish Church state, and the commencement of the christian dispensation, appear to be explicitly referred to in one of the prophecies of Ezekiel, Chap. 43. ver. 27. "And when these days are expired, it shall be that upon the EIGHTH DAY, and SO FORWARD, the priests shall make your burnt offerings upon the altar, and your peace offerings; and I will accept you saith the Lord." That this prophecy has respect to the christian dispensation, appears from the first verses in the chapter, where it is stated that the *glory of the God of Israel* shall appear in the temple, and that the earth should shine with his glory. Now it is clear that the glory of God never filled the second temple until the Messiah came, the Desire of all nations, then "will I fill this house with glory saith the Lord of hosts; and the glory of this latter house shall be greater than that of the former, saith the Lord of hosts." Hag. 2. 7, 8, 9. The above prophecy of Ezekiel, which is but one prophecy in the whole chapter, contains a prediction of the restoration of Israel from the Babylonish captivity—the re-establishment of their religious ordinances in the Land of Judea—and the continuance of the same until the Jewish Dispensation should expire, and another commence, under which the *eighth day* should be holy to the Lord.

Finally, the History of the Christian Church in the first, second, and third centuries, tends to corroborate the evidence that "the Lord's Day" or the day of the resurrection of the Lord Jesus, was the day observed by the primitive church as their Sabbath.

These, Sir, are some of the reasons which carry weight and conviction to my mind, that keeping the Sabbath unto the Lord, is a religious ordinance to be observed by mankind from the beginning to the end of time; and that under the present dispensation, the first day of the week as a memorial of the work of redemption and the resurrection of the Great Founder of the christian religion, is that day.

CAMBRIAN.

Utica, February 9th, 1825.

MISCELLANEOUS.

COMMON SCHOOLS OF NEW-YORK.

From a report of the Secretary, presented a short time since, it appears that the number of children taught in this state for the average period of nine months, in the year 1824, was 402-940—that there are 7642 school districts, and the same number of common schools, of which 5936 have made their reports—that 311 new districts have been formed—that 25906 more children were instructed during the past year, than in the year preceding, and that $182,741-61 has been paid to teachers of common schools for the past year, out of the monies drawn from the treasury, "from the local school fund, and from the amount raised by tax."

"As illustrative of the progress and present condition of our common schools, it is stated [says the report,] that during the space of 15 years, to wit: the years, 1796, 1797 and 1798, when the legislature allowed $50,000 out of the state treasury, for each year; and from the year 1814 to the present time, the sum of $960,000 has been drawn from the state treasury, and expended for the support of common schools.—That during the same period, $1,116,500 has been raised by tax, and from the local school fund, and expended as above; that $9,227,500 at the lowest estimate made from the returns, has been paid by individuals, on their voluntary engagements, for the education of children in common schools—that $1,722,000 has been raised by tax, for purchasing sites for common schools, and for building and repairing school houses—and that $275,000 has been raised by voluntary contribution, for the like purpose;—making a grand total of $13,301,000 expended in 15 years.

"The general school fund, consisting of loans due the state, bonds and mortgages. quit rents, bank stock, &c. amounts to about $1,730,000; and the local school fund to about 37,500. The general school fund, is productive in part only, the lands remaining principally unsold. $40,-000 were added to this fund, by an act passed in November last, and that sum, with the amount remaining in the treasury, of the capital of the school fund, were directed to be vested in canal stock.

"When we reflect that in the year 1816, only 140,106 children were instructed in common schools, and that in 1824, the number had increased to 402,940, we cannot be too deeply impressed with the importance of the system, and cannot too much applaud the wisdom and magnanimity of our legislatures, in cherishing and extending its influence."

The above statements speak volumes in favor of the existing system to which they relate.

From the Christian Gazette.

YOUNG INDIAN PREACHER.

Mr.——— speaking of the zeal which some of the young Indians manifested for the conversion of souls; mentioned this fact about ———, one of the young Indians sent to the Foreign Mission school.—When we were travelling through ———, where we were hospitably entertained by Mrs. ———, and after an introduction, had seated ourselves, &c.——— the young Indian was missing, and we searched for him some time, and at last we found him in another and a retired part of the house where he had discovered an aged woman, totally blind and ignorant of God; reading and explaining to her the 3d chapter of John about the new birth: and pressing it upon her attention with all his heart. Subsequently while we remained there, he would embrace every opportunity to instruct her and urge her to consider her state.

And at whatever place we stopt or tarried he would soon disappear, and afterwards we would find him in the kitchen, or at the stable talking with the servants or hostlers about God and their souls.

A SUNDAY SCHOOL ANECDOTE.

At one of the Sabbath Schools in Boston where it has been usual to loan the children Religious Tracts, a boy of 12 years, who had been reading the "Warning to Sabbath breakers," returned it to the Superintendant; at the same time requesting that he might have the loan of it again, together with two other Tracts of the same kind: "For," said he, "I know three very wicked boys, who spend all their Sabbaths in play; and I think this tract will do them good." It is needless to say, his request was readily complied with; and before this time, no doubt, he has made use of these little messengers, to reform his vicious companions. May his efforts be successful.—*Recorder & Tel.*

INDIAN SAGACITY.

A Spanish traveller met an Indian in the desert; they were both on horseback. The Spaniard fearing that his horse would not hold out to the end of his journey, as he was none of the best, asked the Indian, whose horse was young, strong and spirited to make an exchange, but this he refused. The Spaniard therefore, quarrelled with him; in short they came to blows, and the aggressor, being well armed, proved too powerful for the native, seized the horse, mounted him and pursued his journey. The Indian closely followed him to the nearest town, and immediately went and complained to the judge. The Spaniard was obliged to appear, and bring the horse with him; he treated the Indian as an impostor, affirming the horse as his property, had always been in his possession, and that he had raised him from a colt. Tehre being no proof to the contrary, the judge was about dismissing the parties, when the Indian cried out;—"The horse is mine and I will prove it!" He immediately took off his mantle, and with it instantly covered the head of the animal, then addressing himself to the judge, "since this man," said he, "affirms that he raised this horse from a colt, command him to tell which of his two eyes are blind."—The Spaniard, who would not seem to hesitate, instantly answered "of the right eye." "He is neither blind," replied the Indian, "of the right eye, nor the left." The judge being convinced by a proof, so ingenious and decisive, decreed him the horse, and the Spaniard to be punished as a robber.

J. C. HASTINGS & CO. 84 Genesee street, offer for sale,
20 Hhds. Molasses,
30 Bbls. Brown Sugar,
25 Boxes Lump Sugar, &c. &c.
With a very extensive assortment of Liquors & Wines, in Quarter Casks, and half Quarter Casks, and every article in the Grocery Line, all which are offered on the most favourable terms, and at the lowest Wholesale prices.
Utica, Feb. 8, 1825 32tf

FRESH TEAS.
200 Chests, Hyson Skin, (various chops.)
13 do. Hyson and Young Hyson,
21 do. Souchong,
For sale by J. C. HASTINGS & Co.
84 Genesee street.
Utica, Feb. 8, 1825. 32

THE subscriber has for sale a remarkably fine toned PIANO FORTE, made by Clementi & Co. of London, on an entire new principle, having the Harmonic Swell and Bridge of Reverberation.
Also;—A fine toned VIOLONCELLO, by Sebastian Kloz.—Price $100.
I. J. BERRY,
65 Genesee street, Utica.

WILLIAM CLARKE'S
LOTTERY AND EXCHANGE OFFICE,
No. 53, Genesee Street, Utica.
Tickets and Shares, for sale, in Class No. 4, for Dec. 1824, to be drawn on the 6th of April next.

CAPITAL PRIZES.

2 Prizes of	$10,000	41	of	$200
3	—	5,000	51	—	100
1	—	3,082	51	—	60
17	—	1,000	1734	—	12
20	—	500			

and a great number of smaller ones. Present price of Tickets, $3. Shares in proportion.
Orders per mail (post paid) promptly attended to.
Utica, January 20th, 1825. 29

NOTICE.
THE subscriber offers for sale a TANNERY with fifty vats—a BARK MILL—FULING MILL—and ROLLING MACHINE, which go by water, with convenient buildings, all in good repair; also, a convenient dwelling House, Barn, and one acre of Land, which will be sold on reasonable terms, and the payment made easy. For further particulars inquire of the subscriber on the premises.
The above premises are four miles from the Canal. BENJAMIN FRISBIE.
Westmoreland, Dec. 20, 1824. 30tf

UTICA
Looking-Glass Factory.
WELLS M. GAYLORD,
RESPECTFULLY informs the public that he has taken a building on Franklin street, where he manufactures all kinds of Gilt and Mahogany framed Looking-Glasses, which may be had, wholesale and retail, at the store of WILLIAM CLARKE, opposite the Ontario Branch Bank, Genesee street, in a great variety of sizes, of the newest pattern, and at the New York and Albany prices.
Also, all kinds of Paintings, Prints, and Ladies' Needle Work, framed in superior style. Bed and window Cornices made to any pattern. Damaged Looking-Glass Plates re-silvered.—Old Frames re-gilt, and every kind of ornamental gilding done in the best manner and on the most reasonable terms. Likewise, Maps strained, varnished, and mounted on rollers.
All orders left with William Clarke, or with the subscriber, will be thankfully received and promptly attended to.
February 7th, 1825. 1y32

NOTICE
TO MANUFACTURERS OF SCYTHES.
THE subscribers have now on hand, in addition to their usual assortment of IRON & STEEL,
40 Tons, new and old Sable Russia Iron.
5 — German Steel (best quality.)
for sale at the New York prices; with the addition of transportation only.
H. & S. STAFFORD.
Utica, 20th Jan. 1825.

JOHN CAMP & Co. No. 98, Genesee street, Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors, and Groceries.
Cash and the highest prices, paid for Pot and Pearl Ashes.
January 25, 1825.

JUST published and for sale, by Merrell & Hastings No. 40, Genesee-st. *"Questions on the Historical parts of the New Testament: Designed for Sabbath Schools. By* TRUMAN PARMELE, *Superintendent of the Utica Union Sabbath School.* Utica, Sept. 28, 1824.

NOT RETURNED.
The person who borrowed of the subscriber at some former period, the 2d Number of the American Edition of the Edinburgh Encyclopœdia, will confer a favour by returning it as speedily as possible.
THOMAS HASTINGS.
Utica, Jan. 3, 1825.

M. HITCHCOCK, has constantly on hand, a large assortment of *Drugs and Medicine, Dye Woods and Dye Stuff, Paints and Oil, Liquors and Groceries:* Wholesale and Retail.
Feb. 3d, 1824. 3—tf.

FOR sale by Merrell & Hastings, No. 40 Genesee-street, the
CHRISTIAN AND COMMON ALMANACK,
by the gross or thousand.
Utica, Nov. 9th, 1824.

TERMS OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week, commencing with the first Tuesday in January, 1825.

II. It will be put to subscribers at Two Dollars and fifty Cents if paid in advance; or Three Dollars if paid at the end of the year.

III. Persons becoming responsible for more than six copies and less than ten, will be allowed a discount of fifteen per cent., for ten copies or more, a discount of twenty per cent. Individuals forming themselves into companies of ten will thus reduce the price in advance to Two Dollars.

IV. No subscription will be received for a less term than one year.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.

MERRELL & HASTINGS, *Publishers.*